

**PLAIN FACTS,**  
SHEWING THE ORIGIN OF THE  
**SPAULDING STORY,**

CONCERNING THE MANUSCRIPT FOUND,  
AND ITS BEING TRANSFORMED INTO THE BOOK OF MORMON;

WITH  
A SHORT HISTORY OF DR. P. HULBERT,  
THE AUTHOR OF THE SAID STORY;

Thereby proving to every lover of truth, beyond the possibility of successful  
contradiction, that the said Story was a base fabrication,  
without even a shadow of truth.

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BY  
**BENJAMIN WINCHESTER,**  
MINISTER OF THE GOSPEL, PHILADELPHIA, UNITED STATES.

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Blessed are ye when men shall revile you, &c.—Matt. 5 ch. 11 v.

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RE-PUBLISHED BY  
**GEORGE J. ADAMS,**  
MINISTER OF THE GOSPEL, BEDFORD, ENGLAND.

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TO WHICH IS ADDED,  
A LETTER FROM ELDER S. RIGDON,  
ALSO,  
ONE FROM ELDER O. RYDE,  
ON THE ABOVE SUBJECT.

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## P R E F A C E .

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THE following work is not designed by the publisher, as a vindication of the doctrines and principles of the Church of Jesus Christ of Latter Day Saints but simply as an answer to the false statements and misrepresentations that have been published to the world, both from Pulpit and Press in England and America, concerning the Book of Mormon, which is a record of a fallen people (the North American Indians) who are a remnant of the Tribe of Joseph, that were once a mighty nation, as the ruined cities, monuments, &c. throughout the American Continent fully prove.

I now in the name of Jesus Christ warn both Priests and Editors that have given publicity to the false statements and misrepresentations concerning the Book of Mormon, either from the pulpit or press, and thereby deceived the Public, that unless they use proper means to undeceive them, the blood of souls will be found in their skirts in the day of the revelation of Jesus Christ. Amen.

I also bear testimony of the Book of Mormon, that it is that spoken of by Isaiah, the prophet, in his 29th chap. as a marvellous work and a wonder : also in the 37th chap. of Ezekiel, where it is called the stick or record of Joseph in the hands of Ephraim, that was to come forth just previous to the time that the Lord gathers Israel from their long dispersion ; and that it has come forth by the gift and power of God to the fulfilment of his word.

GEORGE J. ADAMS,

MINISTER OF THE GOSPEL.

Bedford, June 15th, 1841.

# THE ORIGIN OF THE SPAULDING STORY,

CONCERNING THE

## MANUSCRIPT FOUND.

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As the public mind has been somewhat agitated, for the last nine or ten years, upon the subject of Mormonism, (so called,) and as there have been coined and put in circulation, innumerable statements respecting its origin, and all of them contrary the one to the other; I deem it an act of justice to a belied people, and a deceived public, knowing the facts of the case, to present to them the truth of the matter, and to show the contradictions and absurdities, which are swallowed greedily down, without question or examination, because men love darkness rather than light.

THE Spaulding tale of a 'manuscript found' seems to be the basis from which the vast multitude of ephemeral lies regarding the book of Mormon derive their very existence. I shall, therefore, address myself to the task of its entire demolition, so far as it has anything to do with the book of Mormon.

I shall, in the first place, relate a few of the incidents that brought me in connexion with the church of Jesus Christ of Latter Day Saints; and in the next, give a short biography of Doct. P. Hulbert, who first originated the above tale; and thirdly, compare his testimony, with that of others of his coadjutors; and I think that the sequel will clearly disclose it to be a base fabrication, as notorious as that invented eighteen hundred years ago by the enemies of our Lord;—"His disciples came by night and stole him away while we slept."

In the month of November, 1832, I, for the first time, had the privilege of attending a meeting which was addressed by an elder of the church to which I now belong. I then resided in Erie Co., Pa. I was much prejudiced, and supposed them to be among the greatest of impostors, and their

his way, he passed through the place in which I resided; he was not ordained at this time; while at Kirtland he was ordained to the office of elder, and shortly returned to Pennsylvania, and commenced preaching as before mentioned. The members of the church at this time had confidence in him as a man of God; but this was soon shaken by his conduct. Dr. P. H. was a man of some parts, and evidently from his conduct and bearing, fully conscious of his power, and while conversing with the other elders, of more humble character and acquirements, he often exhibited the spirit of big I and little u.

While in this region of country, he made several converts in Crawford county, Pa. He frequently called, and stayed over night, at my father's, which afforded me an opportunity of forming a correct estimate of the man. The church ultimately lost their confidence in him, in consequence of the discovery that the organ of amativeness, philoprogenitiveness, or some other organ, not of a moral mould, was unduly developed, and that the gratification of these propensities manifested itself in numerous peccadillos, disgraceful to the man, and calculated to bring upon him the reproach of every lover of virtue and correct morals; so much so, that he was cast off from the church, and his license taken from him by the conference; at first he appeared impenitent and obdurate, but afterwards professed penitence and humility; he soon left for Kirtland, to appeal to the general conference, when his case was reheard, and, in consequence of confession and acknowledgment, his license was restored. In returning into Pennsylvania, he stopped at Thompson, Geauga county, Ohio, and immediately commenced his old practices, in attempting to seduce a young female, but Providence interposing, frustrated his diabolical designs. For this crime he was immediately expelled from the church, and his license was called for, but he refused to give it up. On discovering he had irretrievably ruined himself with the church, his tactics were changed, and he now determined to demolish, as far as practicable, what he had once endeavoured to build up. Now his nefarious purposes were frustrated, he sought to obtain revenge in this manner. Not because he did not conscientiously believe the word of God, as proclaimed by the Latter Day Saints, but because he had rather enjoy the pleasures of sin, which are but for a season. And now he could no longer hide himself under the cloak of religion,



and have a name with the people of God, because his wickedness was brought to light, and proclaimed as on the house top.

Therefore, he determined, like a true son of the old Apostate, to take a firm stand against God and his truth. He accordingly repaired to Springfield, Pa. ; in which place he held forth for the first time. From that place he came to the neighbourhood where I resided. I would here observe, that while he was in connexion with the church of Latter Day Saints, the preachers and priests of the different denominations heaped their calumny upon the Society for fellowshipping him ; and made a stumbling block of him, and said there was no mark of a christian about him. But no sooner had he made his appearance as the champion of sectarianism, and the assailant of Mormonism, than churches, chapels, and meeting-houses were crowded to hear him. By this time the doctrine of Jesus Christ had been proclaimed there about six months. The priests and people had been engaged, with all their powers, to suppress the work ; their exertions, however, were fruitless, and the work of the Lord continued to roll on in majesty and power ; truth triumphed, and the number of the disciples was greatly multiplied. In this condition of things, the sudden appearance of Dr. P Hulbert among them, afforded an opportunity for the Devil to rally his forces once more, and renew his attack ; their zeal was again renewed, and their hopes reinvigorated, and the cry was down with Mormonism.

I attended the first lecture that was delivered in the neighbourhood, and there I beheld priest and people listening, with breathless anxiety, to see and hear Mormonism for ever demolished, and utterly overthrown, with as much interest, apparently, as the Pharisees waited the decision of Pilate, on the death of Jesus Christ ; I say, with so great avidity did they drink in the falsehoods, misrepresentations, and calumnies of this modern Julian. The inebriate shout, and the ribald jest, evinced, in a manner not to be mistaken, how welcome the work which he was performing, was to his hearers : there were men, who had never been to hear a single discourse by our people, exclaiming, how true he does it, "its every word true." Those who had been engaged in overthrowing the cause of God, were inspirited to fresh effort, and renewed hope of succeeding in obtaining a signal victory, and that its promulgators would flee the country in disgrace.

The now Rev. Mr. Hulbert was petted and patronised by priest and people, and every accommodation afforded him. After spending two or three months in that region of the country lecturing, it was quite manifest to him that his plan had completely failed to secure his purposes. He resolved, therefore, to try a new experiment, and that was to forge a lie, and make it look as plausible as possible.

After having pursued the history of this individual so far, we shall now proceed to detail the precise manner in which the Spaulding Story originated, respecting the manuscript found, which, it is supposed by some, has been transmuted into the Book of Mormon.

In doing this, I shall be led to notice the proceedings of the fabricator of the same, while engaged in maturing his infamous project.

During the six or eight months that Mr. H. was preaching in the State of Pennsylvania, (part of the time he belonged to the church, and part of it he was lecturing against it;) he formed a large circle of acquaintance, and mingled with all sorts and classes of people. While in a small village, called the Jackson settlement, (a place that is famous for infidels,) he became familiar with a family of the name of Jackson, and others, who were personally acquainted with the now celebrated Solomon Spaulding, who is reputed to be the legitimate author of the Book of Mormon. Here, while in conversation with them, Mr. H. learned that Mr. S., while alive, wrote a work called the Manuscript Found. Not any of these persons had the most distant idea that this novel had ever been converted into the Book of Mormon; or that there was any connexion between them. Indeed, Mr. Jackson, who had read both the Book of Mormon, and Spaulding's manuscript, told Mr. H. when he came to get his signature to a writing, testifying to the probability that Mr. S.'s manuscript had been converted into the Book of Mormon; that there was no agreement between them; for, said he, Mr. S.'s manuscript was a very small work, in the form of a novel, saying not one word about the children of Israel, but professed to give an account of a race of people who originated from the Romans, which Mr. S. said he had translated from a Latin parchment that he had found. The Book of Mormon, he added, purports to be written by a branch of the house of Israel; is written in a different style, and altogether different; for this reason Mr. Jackson

refused to lend his name to the lie, and expressed his indignation and contempt at the base and wicked project used to deceive the public.

Mr. Jackson was a good man and a good citizen.

After hearing that such a novel had been written, Mr. H. in order to carry out his designs, resolved to make this fact the foundation of a notorious fabrication; and at the same time make it appear as plausible as possible, to deceive the world, and induce them to account for the origin of the Book of Mormon in some other way than the truth.

After Mr. H. had learned what I have before mentioned, he immediately repaired to Kirtland, Ohio, and made an appointment to deliver a lecture, on what he called Anti-Mormonism; and made a special request that all who were opposed to the church of Latter Day Saints should attend, which they did, both priest and people, and composed a council, which I suppose resembled strongly the conclave of Hell, or the Jewish Sanhedrim, when they met to put down Jesus and his doctrine.

Here Mr. H. had ample opportunity to display his talent for talking, to a people who listened with breathless attention, and were greedy in devouring his words, expecting to hear some great secret divulged. Mr. H. told them that he had been travelling in the State of Pennsylvania, lecturing against Mormonism; and that he had learned that one Mr. Spaulding had written a romance, and the probability was, that it had, by some means, fallen into the hands of Sidney Rigdon, and that he had converted it into the Book of Mormon. Mr. H. stated also, that he intended to write a book, called Mormonism Unveiled, which he said would divulge the whole secret.

His auditors were much elated at the idea, and one of them a Campbellite, by name Newel, and a notorious mobocrat in the bargain, advanced the sum of three hundred dollars for the prosecution of the work; others of them contributed for the same purpose, and expressed their desire for it to be hastened as fast as possible. After receiving such encouragement, he proceeded immediately to prosecute his hellish purposes, with more courage than ever, and was immediately fitted out, and started in search of the above manuscript. He proceeded as far as New Salem, the place where Mr. S. lived, when he wrote his manuscript found; and called a meeting, and made known his intentions. This



meeting caused considerable stir in the place, and was attended by a number of the citizens. Mr. H. mentioned to them that he had learned that one Mr. Spaulding, several years since, had written a novel, while living in that place, and the probability was, that S. Rigdon had by some means obtained it, and converted it into the Book of Mormon. This idea was new to them; however, they were pleased with it, and Mr. H.'s project seemed to them a good one; Mr. H. therefore received their support in the shape of some money, and was advised to visit Mr. Spaulding's widow, now Mrs. Davieson, who resided in Monson, Mass.; and learn if possible all the particulars concerning the matter. I ought to mention, that the doctrine of Jesus Christ had been propagated, with considerable success, in the region round New Salem; and had caused there, as it every where does, no small stir among the people. And the enemies of truth had there exhausted all their ingenuity to put a stop to the progress of righteousness; but still the number of his disciples was daily multiplied. The Spaulding story was never dreamed of, till Mr. H. mentioned it, notwithstanding this was said to be the identical place where the thing was written. But to my history.

Mr. H. immediately repaired to Monson, Mass. to see Mrs. Davieson, who, after Mr. H. presented his object, gave him the writings of her former husband; (this, Mr. H. says himself, in *Mormonism Unveiled*, and also in *priest Storrs' History of the Origin of Mormonism*.) and told him there was a trunk somewhere in the State of New York, which also contained some papers which he might have if they were found to suit his purpose. Mr. H. says he found nothing in this trunk that would suit his purpose.

By the way, while Mr. H. was on his way to Mass., he called at Palmyra, N. Y., and some of the adjoining towns, and obtained the signatures of several men, bitter and declared enemies of Joseph Smith, jun., testifying many hard things concerning him, which has exalted his character very much in the estimation of every disinterested person, from the fact, that it is an honour to a man to be slandered by a set of blackguards, liars, horse jockeys, and drunkards. But to proceed, Mr. H. while in conversation with Mrs. Davieson, learned that Mr. S. removed from New Salem to Pittsburgh, Pa., in the year 1812; and in a short time after to Amity, Washington Co. Pa. and deceased in the



year 1816; this information was thought to help along the project admirably, and no sooner had Mr. H. returned to New Salem, than it was thought best that he should immediately repair to Pittsburgh, and see if Mr. S.'s manuscript had ever been left there. Now the whole aim and object of this project was to make the public believe, that Sidney Rigdon was the real author of the Book of Mormon. It is a fact easily apprehended, that if a man or set of men, undertake to palm an abominable lie upon the public, they will endeavour to make it as plausible as possible. Therefore, knowing that S. Rigdon had resided in Pittsburgh for a certain length of time, he endeavoured to make the finding of the manuscript take place at Pittsburgh, and then infer that S. R. had copied it there.

After Mr. H. returned from Pittsburgh, he went to Kirtland, Ohio, and stopped in that region of country, as he said, to learn other particulars, and finish writing his book. Mr. H. had not been there long, before he threatened to murder Joseph Smith, jun. for which he was bound over in the sum of five hundred dollars to keep the peace. While there, his best friends began to lose confidence in him, his reputation waned rapidly, and the dark side of his character began to devolve itself more fully, and he began to play his old pranks.

Those who were anxious that Mr. Hulbert's work should come out, discovered it would not do to publish it in his name, his reputation was too rotten; they advised him therefore to sell it to Mr. E. D. Howe, of Painsville, Ohio, for five hundred dollars. Mr. H. got the money, and gave up his manuscript; thus Mormonism Unveiled became the adopted offspring of Mr. Howe; indeed, Hulbert's name was cancelled in many places. These are facts, and can be proven by hundreds of unimpeachable witnesses in that region of country.

Mr. Hulbert, with his ill-gotten gains, went to Erie county, Pa., in the township of Gerard, Miller Settlement, and bought a farm, and married a wife, soon became a confirmed drunkard, spent every cent of his inglorious gain, was reduced to beggary, took to stealing for a livelihood, was detected in stealing a log chain, fled the country to escape justice, and that is the last of him so far as I know. I have written this short biography of Dr. \* P. Hulbert, that

\* Doctor is not the title of his profession, he being the seventh son, his mother saw proper to make him doctor.

my readers may know the character of the man who first invented the Spaulding lie.—Also that they may know the merit of him whom the priests of this day, to serve their purpose, have dubbed honourable, reverend, &c.

As respects “Mormonism Unveiled,” published by E. D. Howe, its circulation in the west was trifling. They knew too much about it; the persons by whom, and the way in which it was got up. Therefore it died a natural death in a very little while; and, instead of Mr Howe making a fortune by it, as he expected, the edition became a burden to him. He offered them at less than half-price, and could not get rid of them even then. Instead of doing harm to the church of Latter Day Saints, it did good, for this reason: there had been as much noise made about it as if a mountain were in labour, and when the delivery came, behold it was a mouse. It was boldly affirmed, that Mormonism was to receive its death blow: when the blow came, there was no force in it. Vague conjecture, improbabilities, and abuse, were the ingredients of which it was made.

Notwithstanding the downfall of “Mormonism Unveiled,” and the complete prostration of this scheme of the devil and his emissaries in the west, a new version of the thing has been published by the religious editors of New York, who have asserted its incontrovertible truth; and by their positive affirmation succeeded in deceiving some with an exploded lie, acknowledged as such in the section of country where it was begotten.

Still another version has made its appearance, emanating from one Mr. Storrs, a Congregational priest, of Holliston, Mass., which has come before the world in a different form—in fact they completely annihilate each other. Last of all, it has been re-dressed, and re-touched, in some of the papers of this city, in a manner likely to deceive some who are unacquainted with the facts; and it is on this account particularly, that I have undertaken the present statement of facts.

I will now proceed to examine them specifically, compare them with each other, and expose thereby their positive falsehood, by the contradictions which they contain.

First, of Priest Storrs’ version of the story, purporting to be signed by Matilda Davieson, the relict of Solomon Spaulding.

This immaculate gentleman commences by remarking, “that the ‘Book of Mormon’ has been put, by a certain

new sect, in the place of the Sacred Scriptures." Does the reverend falsifier know, that the Latter Day Saints esteem the Scriptures so highly, that they denounce the whole sectarian world as apostates, on the ground that they have so lightly prized them as to renounce a certain part thereof, by saying they are non-essential ! Answer. Yes, assuredly.

It is next asserted, that Mr. Spaulding removed from New York to Pittsburgh, Pa. Here Mr. S. found an acquaintance and friend in the person of Mr. Patterson, an editor of a newspaper. He exhibited his manuscript to Mr. P. who was very much pleased with it, and borrowed it for perusal.

Now, if Mr. Patterson's testimony can be relied on, this statement is false ; for, as soon as it appeared in public, Mr. Green called on Mr. P. to know if this statement was true. Mr. P. replied, that he knew nothing of any such manuscript. I learned this from Mr. Green's own mouth, who is a man of undoubted veracity. I suppose the pious priest of Holliston was labouring under the hallucination of trusting to his cloth to cover his naked fabrication. A very rotten dependence truly ! Mr. Hulbert states, that he called on Mr. Patterson, who affirmed his entire ignorance of the whole matter. The author of "Mormonism Unveiled," and "the Origin of Mormonism," are clearly at work unwittingly destroying each other.

Again, it is asserted, that "Sidney Rigdon was at this time connected with the printing-office of Mr. Patterson, as is well known in that region, and as Rigdon himself has frequently stated." Sidney Rigdon was never connected with any such office, for the simple reason that no such office was in existence while Mr. R. resided in Pittsburgh ! Mr. Patterson kept a book and stationery establishment at that time, and had no connection whatever with Mr. Rigdon. The author of "the Origin of Mormonism" has therefore been guilty of forging, inventing, or circulating a demonstrative falsehood ; and however he may attempt to screen himself under his sanctimoniousness, the covering cannot hide him. The horns and the hoof will betray, in spite of himself, and exhibit the folly of the concealed culprit. "By their fruits, ye shall know them."

But again. "Here he (S. Rigdon) had ample opportunity to become acquainted with Mr. Spaulding's manuscript and to copy it if he chose." The intention of the whole scheme is manifestly to create the impression that S. Rigdon had a share in its production, if he was not the sole author



of the Book of Mormon. Almighty God always does his work so as effectually to preclude the possibility of its ever being mistaken for the work of man, by the lover of truth; and the attempt of the father of lies to make a show of accounting for the Book of Mormon in some other way than the truth, will not deceive a single honest heart, whose motto is, "prove all things."

That Mr. Rigdon lived in Pittsburgh between the years 1822 and 1826, no one disputes; but that he had any thing to do with the compilation of the Book of Mormon, we utterly deny. In fact, he did not know of its existence until years after, as we are prepared to show. Let us, however, see how the statements tally. Mr. Spaulding wrote his manuscript in New Salem, Ohio, in the year 1812; from thence he removed to Pittsburgh. Here the ingenious author carefully conceals the time he removed to Pittsburgh. Why? Because he would be building his fabric with one hand, and pulling it about his ears with the other. Mr. Hulbert says the widow of Mr. Spaulding informed him, that the removal to Pittsburgh took place in 1812, and from thence to Amity, in 1814. Mrs. Davieson is made to say in the "Origin of Mormonism," that, "At length the manuscript was returned to its author, and soon after we removed to Amity. The manuscript then fell into my hands, and was carefully preserved." Admitting this,—all the time, and the only time that S. Rigdon had an opportunity, or possibility, of becoming acquainted with the manuscript, was between 1812 and 1814; for since that time, it has been carefully kept by Mrs. Davieson. S. Rigdon is now forty-seven years of age—consequently was born in 1793; and in 1812, of course, was only nineteen years of age. I learned from his mother, before the Spaulding story was ever thought of, that he lived at home, and worked on the farm, until the twenty-sixth year of his age, and was never engaged in public life until after this period, either politically or religiously. Any one who can credit that a ploughboy, nineteen or twenty years of age, who had lived a secluded life from his infancy, could set to work to copy a manuscript necessary for a book of six hundred pages, and secrete it for twenty years, without the slightest apparent reason under heaven, can find no difficulty in believing Mahomet's account of the seventeenth heaven. Mark, Mrs. Davieson says she had it from 1814 to the time of Mr. Hulbert's application, in her own possession: couple

that with the fact, that S. Rigdon never lived in Pittsburgh until after 1822! eight or ten years after the manuscript was in the careful preservation of Mrs. Davieson!! The very lame attempt at something like precision, by affixing names and dates, is then the key by which the whole plot is unravelled and exploded. Another extract from the "Origin of the Book of Mormon," is as follows; "After the Book of Mormon came out, a copy of it was taken to New Salem. A woman preacher appointed a meeting there, and in the meeting read and repeated copious extracts from the Book of Mormon." As I lived close by New Salem at this time, I knew all the elders of this church who visited New Salem. I have reason to know that no such meeting as that herein described ever took place; especially as we never had a female teacher in the church! We do not allow any such impropriety. This account moreover says, that John Spaulding, brother of Solomon, was present at this meeting, and "his grief found vent in floods of tears; and he arose on the spot, and expressed in the meeting his deep sorrow and regret, that the writings of his sainted brother should be used for a purpose so vile and shocking."

In the first place, Mr. J. S. does not live in New Salem, or in the state! and in the next, it is a very strange thing that a saint of God should be engaged in manufacturing a Romance, (lies!) to palm upon the public as truth: surprising consistency!! We will match this with an extract from Mr. Hulbert. "The fact also that Spaulding, in the latter part of his life, inclined to infidelity, is established by a letter in his own handwriting, now in my possession." Neither does their witness agree together, and it is clear whose servants they are, because his works they do. Mr. Hulbert is said to be deputed by some others to visit Mass., to obtain from Mrs. Davieson the original manuscript; we have examined this more particularly in the former part of our remarks; priest Storrs evidently borrowed this idea from the veracious gentleman himself.

The far-famed manuscript, it is said, was delivered up to Hulbert, by Mrs. Davieson, and that is the last of it. Where is it now? Why has it not been published long ago? Simply because it would have branded their statements with everlasting infamy. It is certainly of sufficient moment to warrant a publication, and the interest these gentlemen have taken in the matter, proves, beyond all doubt, that they consider it so. Will these pious and patriotic

citizens not lend a hand to undeceive some hundreds of thousands of human beings, in an affair of such intrinsic importance, when it can be done with such ease, and withal so effectually. With all their pretension to christian philanthropy, what is the position they now occupy; according to their own showing, multitudes have, and are continually receiving a book of divine origin, and moulding their faith and practice therefrom, when these men start up and declare we have discovered it is all a gross imposition! it was written by a man for amusement! we have the identical manuscript from which it was copied; and yet refuse to bring it to light! Do not these men stand convicted in every honourable mind, with being either recreant to their duty, as teachers of religion, or wilfully blinding and deceiving the people. One of these must be true, and we think there is no difficulty in determining which, when it is remembered how zealous these men have been in using every means in their power to withstand the progress of *truth*.

It will be seen by the following letter, that the production entitled "Origin of Mormonism," signed Matilda Davieson, is a base forgery of D. Austin, of Monson, Mass. or of priest Storrs, of Holliston, Mass., or of both.

[FROM THE QUINCY WHIG.]

### "A CUNNING DEVICE DETECTED."

It will be recollected that a few months since an article appeared in several of the papers, purporting to give an account of the origin of the Book of Mormon. How far the writer of that piece has effected his purposes, or what his purposes were, in pursuing the course he has, I shall not attempt to say at this time, but I shall call upon every candid man to judge in this matter for himself; I shall content myself by presenting before the public the other side of the question, in the letter which follows.

Copy of a letter written by Mr. John Haven, of Holliston, Middlesex county, Mass., to his daughter, Elizabeth Haven, of Quincy, Adams county, Ill.

Your brother Jesse passed through Monson, where he saw Mrs. Davieson, and her daughter, Mrs. M'Kinstry, and also Dr. Ely, and spent several hours with them; during which time he asked them the following questions, viz.: Did you, Mrs. Davieson, write a letter to John Storrs, giving an account of the origin of the Book of Mormon? Answer—I



did not. Ques. Did you sign your name to it? Ans. I did not; neither did I ever see the letter till I saw it in the Boston Recorder: the letter was never brought to me to sign. Ques. What agency had you in having this letter sent to Mr. Storrs? Ans. Dr. R. Austin came to my house and asked me some questions; took some minutes on paper, and from these wrote the letter. Ques. Is what is written in the letter true? Ans. In the main it is. Ques. Have you read the Book of Mormon? Ans. I have read some in it. Ques. Does Mr. Spaulding's manuscript and the Book of Mormon agree? Ans. I think some of the names are alike. Ques. Does the manuscript describe an idolatrous or a religious people? Ans. An idolatrous people. Ques. Where is the manuscript? Ans. Dr. P. Hulbert came here and took it, and said he would get it printed, and let me have one half of the profits. Ques. Has Dr. P. H. got the manuscript printed? Ans. I received a letter from him, stating that it did not read as they expected, and they should not print it. Ques. How large is Mr. Spaulding's manuscript? Ans. About one-third as large as the Book of Mormon. Question to Mrs. M'Kinstry. How old were you when your father wrote the manuscript? Ans. About five years of age. Ques. Did you ever read the manuscript? Ans. When I was about twelve years old I used to read it for diversion. Ques. Did the manuscript describe an idolatrous or a religious people? Ans. An idolatrous people. Ques. Does the manuscript and the Book of Mormon agree? Ans. I think some of the names agree. Ques. Are you certain that some of the names agree? Ans. I am not. Ques. Have you ever read any in the Book of Mormon? Ans. I have not. Ques. Was your name attached to that letter which was sent to Mr. Storrs by your order? Ans. No. I never meant that my name should be there.

You see by the above questions and answers, that Mr. Austin, in his great zeal to destroy the Latter Day Saints, has asked Mrs. Davieson a few questions, and then wrote a letter to Mr. Storrs in his own language. I do not say, that the above questions and answers were given in the form that I have written them, but these are the substance of the questions asked, and the answers given. Mrs. Davieson is about seventy years of age, and somewhat broke.

This may certify, that I am personally acquainted with Mr. Haven, his son and daughters, and am satisfied that they are persons of truth. I have also read Mr. Haven's letter to his daughter, which has induced me to copy it for publication, and I further say the above is a correct copy of Mr. Haven's letter.

A. BADLAM.

It may be proper to furnish the reader with an extract from Parley P. Pratt's answer to L. R. Sunderland's "Mormonism Exposed," which will prove beyond all question, unless his testimony with the others concerned is proven false, that Sidney Rigdon never saw the Book of Mormon, till some time after its publication.

"About A. D. 1827, Messrs. A. Campbell, W. Scott, and S. Rigdon, with some others, residing in Virginia, Ohio, &c. came off from the Baptist, and established a new or-

der, under the name of Reformed Baptist, or Disciples. And they were termed by their enemies, Campbellites, Rigdonites, &c. ; this reformation as to its doctrine, consisted principally of the baptism of repentance, for the remission of sins, &c. And Mr. Rigdon in particular held to a literal fulfilment, and application of the written word, and by this means he was an instrument to turn many from the false notions of sectarianism, to an understanding of the prophecies, touching the great restoration of Israel, and the mighty revolutions of the last days. Many hundred disciples were gathered by his ministry, throughout the lake country of Ohio, and many other preachers stood in connexion with him in these principles. I was then pursuing an agricultural life, and mostly occupied in converting the wilderness into a fruitful field. But being a member of the Baptist church, and a lover of truth, I became acquainted with Mr. Rigdon, and a believer in, and a teacher of the same doctrine. After proclaiming those principles in my own neighbourhood, and the adjoining country, I at length took a journey to the State of New York, partly on a visit to Columbia county, N. Y., my native place ; and partly for the purpose of ministering the word. This journey was undertaken in August, 1830 ; I had no sooner reached Ontario county, N. Y. than I came in contact with the Book of Mormon, which had then been published about six months, and had gathered about fifty disciples, which were all who then constituted the church of Latter Day Saints. I was greatly prejudiced against the Book, but remembering the caution of Paul, "Prove all things, hold fast that which is good," I sat down to read it, and after carefully comparing it with the other Scriptures, and praying to God, He gave me the knowledge of its truth, by the power of the Holy Ghost, and what was I, that I could withstand God ? I accordingly obeyed the ordinances, and was commissioned by revelation, and the laying on of hands, to preach the fulness of the Gospel. Then, after finishing my visit to Columbia county, I returned to the brethren in Ontario county, where, for the first time, I saw Mr. Joseph Smith, jun. who had just returned from Pennsylvania to his father's house in Manchester. About the 15th of October, 1830, I took my journey in company with Elders O. Cowdery, and Peter Whitmer, to Ohio. We called on Elder S. Rigdon, and then for the first time his eyes beheld the Book of Mormon, I,

myself, had the happiness to present it to him in person. He was much surprised, and it was with much persuasion and argument that he was prevailed on to read it, and after he had read it, he had a great struggle of mind before he fully believed and embraced it; and when finally convinced of its truth, he called together a large congregation of his friends, neighbours, and brethren, and then addressed them very affectionately for nearly two hours, during most of which time both himself and nearly all the congregation were melted into tears. He asked forgiveness of every body who might have had occasion to be offended with any part of his former life; he forgave all who had persecuted or injured him in any manner, and the next morning himself and wife were baptized by Elder O. Cowdery. I was present; it was a solemn scene: most of the people were greatly affected; they came out of the water overwhelmed in tears. Many others were baptized by us in that vicinity, both before and after his baptism, insomuch that during the fall of 1830, and the following winter and spring, the number of the disciples were increased to about one thousand; the Holy Ghost was mightily poured out, and the word of God grew and multiplied, and many priests were obedient to the faith. Early in 1831, Mr. Rigdon having been ordained under our hands, visited Elder J. Smith, jun. in the state of New York, for the first time, and from that time forth rumour began to circulate that he, Rigdon, was the authr of the Book of Mormon.

“ The Spaulding story never was dreamed of until several years afterwards, when it appeared in ‘Mormonism Unveiled’—a base forgery, by D. P. Hulbert, and others of a similar character, who had strove to account for the Book of Mormon in some other way than the truth. In the West, whole neighbourhoods embraced Mormonism after this fable of the Spaulding story had been circulated among them: indeed, we never conceived it worthy of an answer, until it was converted, by the ignorant and impudent religious editors of this city, into something said to be positively certain, and not to be disputed. Now, I testify that the forgers of the Spaulding lie (concerning S. Rigdon and others) are of the same description as those who forged the lie against the disciples of old, accusing them of stealing the body of Jesus, &c.”

Having said so much respecting the manuscript found, I shall add a few more remarks, and then close the subject.



Sufficient has already been said to prove clearly to every candid mind, that the whole story is not reconcilable with the facts, as stated by the originators themselves; and by its various contradictions completely destroys itself, and proves it to be a base fabrication.

It is evident, from Hulbert's own statement, that he obtained the manuscript from Mrs. Davieson; but, after comparing it with the Book of Mormon, he found there was no correspondence or similarity between them either in style or contents: therefore, to cover his own shame, he resorts to the supposition, without a particle of presumptive evidence, that S. Spaulding had written a different kind of novel, and the probability was, that it had been converted into the Book of Mormon. Mr. Hulbert makes the following statement respecting the manuscript which he had in his possession: "this is a romance, purporting to have been translated from the Latin, found on twenty-four rolls of parchment, in a cave, but written in modern style, giving a fabulous account of a ship being driven upon the American coast while proceeding from Rome to Britain, a short time previous to the Christian era; this country being then inhabited by the Indians." Now any one who has read the Book of Mormon, knows that the contents are altogether dissimilar from this description.

According to Mrs. Davieson's account, the manuscript was given up to Hulbert, on the condition that it should be printed, and one half the proceeds accruing be paid to her. But he afterwards writes to her, that the manuscript did not read as he expected, and he should not print it. After all, then, it appears the whole story is traced to the source, which is nothing more than the *ipse dixit* of a vagabond, and a fugitive from justice, the veritable D. P. Hulbert. This is the principal plea which is depended upon for rejecting the Book of Mormon. Such, then, is the history of the Spaulding lie. It no doubt has afforded many a pretext for rejecting the truth; but it never prevented a sincere lover of truth from embracing the message which God has sent again to the children of men. Why? Because they would search and prove the matter for themselves, without any regard to what others might do. I know the Book of Mormon to be true; and all the inventions and slanders which the devil and his servants can invent will never shake my faith in it. The evidence on which it rests cannot be overthrown. It will continue to roll on with accelerated

speed; and all opposition, no matter from what source emanating, will be overcome, and crushed beneath its universall prevalence.

*The following Letter was written by Elder Rigdon, on the same subject.*

Commerce, May 27th, 1839.

Messrs. Bartlett and Sullivan—In your paper of the 18th inst. I see a letter signed by somebody calling herself Matilda Davieson, pretending to give the origin of Mormonism, as she is pleased to call it, by relating a moonshine story about a certain Solomon Spaulding, a creature with the knowledge of whose earthly existence I am entirely indebted to this production; for surely until Doctor Philastus Hulbert informed me that such a being lived, at some former period, I had not the most distant knowledge of his existence; and all I now know about his character is, the opinion I form from what is attributed to his wife, in obtruding my name upon the public in the manner in which she is said to have done it, by trying to make the public believe that I had knowledge of the ignorant, and, according to her own testimony, the lying scribbblings of her deceased husband; for, if her testimony is to be credited, her pious husband, in his life time, wrote a bundle of lies, for the righteous purpose of getting money. How many lies he had told for the same purpose while he was preaching, she has not so kindly informed us; but we are at liberty to draw our own conclusions; for he that would write lies to get money would also preach lies for the same object. This being the only information which I have, or ever had, of this said Rev. Solomon Spaulding, I, of necessity, have but a very light opinion of him as a gentleman, a scholar, or a man of piety; for had he been either, he certainly would have taught his pious wife not to lie, nor unite herself with adulterers, liars, and the basest of mankind.

It is only necessary to say, in relation to the whole story about Spaulding's writings being in the hands of Mr. Patterson, who was in Pittsburgh, and who is said to have kept a printing office, and my saying that I was concerned in the said office, &c. &c., is the most base of lies, without even the shadow of truth. There was no man by the name of Patterson, during my residence at Pittsburgh, who had a printing office; what might have been before I lived there I know not. Mr. Robert Patterson, I was told, had owned a printing office before I lived in that city, but had been unfortunate in business, and failed before my residence there. This Mr. Patterson, who was a Presbyterian preacher, I had a very slight acquaintance with during my residence in Pittsburgh. He was then acting under an agency, in the book and stationery business, and was the owner of no property of any kind, printing office or any thing else, during the time I resided in the city.

If I were to say that I ever heard of the Rev. Solomon Spaulding and his hopeful wife until Dr. P. Hulbert wrote his lie about me, I should be a liar like unto themselves. Why was not the testimony of Mr. Patterson obtained to give force to this shameful tale of lies? the only reason is, that he was not a fit tool for them to work with; he would not lie for them; for, if he were called on, he would testify to what I have here said.

Let me here, gentlemen, give a history of this Dr. P. Hulbert and his associates who aided in getting up and propagating this batch of lies.

I have seen and heard, at one time and another, by the persecutors and haters of the truth, a great deal about the eminent physician, Doctor Hulbert. I never thought the matter worthy of notice, nor probably ever should, had it not made its appearance in your paper, or some one of equal respectability. And I believe, gentlemen, had you have known the whole history of this budget of lies, it would never have found a place in your paper. But to my history.

This said Doctor was never a physician, at any time, nor anything else, but a base ruffian. He was the seventh son, and his parents called him Doctor: it was his name, and not the title of his profession.

He once belonged to the Methodist Church, and was excluded for immoralities. He afterwards imposed himself on the Church of "Latter Day Saints," and was excluded for using obscene language to a young lady, a member of the said Church, who resented his insult with indignation, which became both her character and profession.

After his exclusion he swore—for he was vilely profane—that he would have revenge, and commenced his work. He soon found assistance; a pious old Deacon of the Campbellite Church, by the name of Onis Clapp, and his two sons, Thomas J. Clapp and Matthew S. Clapp, both Campbellite preachers, abetted and assisted by another Campbellite preacher, by the name of Adamson Bentley. Hulbert went to work, catering lies for the company. Before Hulbert got through, his conduct became so scandalous that the company utterly refused to let his name go out with the lies he had collected, and he and his associates had made, and they substituted the name of E. D. Howe. The change, however, was not much better. There were scandalous immoralities about the Howe family of so black a character, that they had nothing to lose, and became good tools for this holy company to work with. A man of character would never have put his name to a work which Hulbert was concerned in. But while Hulbert was busily employed in the service of the company, old Deacon Clapp was employed in taking care of his wife. How many others of the company aided in this business must be left to futurity to disclose. At a certain time, Hulbert being out till a late hour in the night, returned to his house, and, in going to his bed room where his wife was, behold and lo! there was the pious old Deacon, either in bed with his wife, or at the side of it. He had a five dollar bank note in his hand, and his dress was rather light, to suit the Doctor's taste; for he was not quite as well off as was Aaron when he offered sacrifice, not even having on a pair of "linen breeches." Hulbert laid hold of him, and called for help, which soon came to his assistance. The pious old Deacon was arraigned before a justice of the peace, and was on the eve of being bound over for his appearance to the county court, when, to put an end to the evils which might result from his pious care of Mrs. Hulbert, he kindly offered a yoke of oxen and a hundred dollars. This was accepted. Hulbert took his wife, and left the country forthwith; and the pious old deacon and his sons, and the good Mr. Bentley, are left to wear out the shame of their great effort to destroy the character of innocent men, whom they never dare meet in argument. The tale in your paper is one hatched up by this gang before the time of their explosion.

It has always been a source of no ordinary satisfaction to me to know, that my enemies have no better weapon to use against me, or the cause



in which I am engaged, than lies; for, if they had any better, they would certainly use them. I must confess, however, that there is some constancy in our persecutors; for, as truth can never destroy truth, it would be in vain for our persecutors to use truth against us, for this would only build us up: this they seem to know, and lay hold of the only available means they have, which are lies. And this, indeed, is the only weapon which can be, or ever has been, used against the truth. As our persecutors are endeavouring to stop the progress of truth, I must confess that they act with a degree of consistency in the choice of means, namely, lies; but, if truth would do it, they would surely not have recourse to lies.

In order to give character to their lies, they dress them up with a great deal of piety; for a pious lie, you know, has a great deal more influence with an ignorant people than a profane one. Hence their lies came signed by the pious wife of a pious deceased priest. However, his last act of piety seems to have been to write a bundle of lies, themselves being witnesses; but then his great piety sanctifies them, and lies become holy things in the hands of such excessive piety, particularly when they are graced with a few Reverends; but the days have gone by when people are to be deceived by these false glossings of Reverends' sanctions; the intelligent part of the communities of all parts of the country, know that Reverends are not more notorious for truth than their neighbours.

The only reason why I am assailed by lies is, that my opposers dare not adventure on argument, knowing that if they do they fall. They try, therefore, to keep the public from investigating, by publishing and circulating falsehoods. This I consider a high encomium on both myself and the cause I defend.

Respectfully,

S. RIGDON.

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*P.S. Just as the foregoing papers were going to press, I happened to notice the following, contained in Elder Taylor's Answer to Mr. Heys, Wesleyan Minister in the Isle of Man.*

"Mr. Heys says, that Joseph Smith, jun. is the author and publisher of the Book of Mormon; Mr. Livesey says that Solomon Spaulding is the author of it! One says that it was written by Martin Harris and Oliver Cowdery from the mouth of Joseph Smith, jun. as he looked at a stone with his face in a hat; the other, that it was written, and altered by Sidney Rigdon, from the 'Manuscript Found!!' One makes it out that it was written in Harmony township, Susquehanah county, by Martin Harris and Oliver Cowdery; the other, that it was written in Conneaut, Ohio, first by Solomon Spaulding, and afterwards altered by Sidney Rigdon, in Pittsburgh, Pennsylvania!!! So much then for the agreement of the testimony which is brought forth as Facts concerning the coming forth of the Book of Mor-

mon ; and yet these gentlemen are both of them good men ; both of them accredited ministers of the Methodist connexion ; and both of them have got what they call Facts, diametrically opposed to each other as light is from darkness. But Mr. Heys has got good testimony to his account, so has Mr. Livesey ; and I suppose that because both the testimonies are good, they must both of them be true—although the one contradicts the other—especially as they were supported and held forth by such pious, holy men.”

*I also publish the following from the New York Sun, one of the most respectable political papers in America, dated July 28, 1840, in order that my readers may contrast it with Mr. Parrish's letters contained in Mr. Livesey's tract, and then judge for themselves whether our system has come to ruin and sunk in eternal night as is predicted by Parrish. It is as follows :—*

“ A GLANCE AT THE LATTER DAY SAINTS.

Since the Latter Day Saints were expelled from the state of Missouri, they have purchased the town of Commerce, a situation of surpassing beauty, at the head of the Lower Rapids, on the Illinois shore of the Mississippi river. The name of the place they have recently changed to Nauvoo, the Hebrew term for fair or beautiful. Around this place, as their centre, they are daily gathering from all quarters ; and several hundred new houses, erected within the last few months, attest, to the passing traveller, the energy, industry, and self-denial with which the community are imbued. They have also obtained possession of extensive land on the opposite side of the river, in that charming portion of Iowa territory, known as the ‘ Half-breed Reservation,’ and there, upon the rolling and fertile prairies, they are rapidly selecting their homes and opening their farms. As the traveller now passes through these natural parks and fields of flowers, which the hand of the Creator seems to have originally planted there for the inspection of his own eye, he beholds their cabins dotted down in most enchanting perspective, either on the borders of the timber, or beside the springs and streams of living water, which are interspersed on every hand.

Nor are they unmindful of their interests abroad, while they are thus accomplishing so much at home. No sect, with equal means, has probably ever suffered and achieved more in so short a space of time. Their elders have not

only been commissioned and sent forth to every part of our country, but they have left their families and friends behind them, and gone to Europe, and even to the Holy land, to reveal the wonders of the "new and everlasting covenant," and to preach "the dispensation of the fulness of the gospel." They doubt not but that they shall be endued, when necessary, with power from on high to proclaim to all the nations of the earth, in their own tongues, the wonderful works of God."

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*Copy of a Letter from Elder O. Hyde, to  
George G. Adams, Minister of the Gospel,  
Bedford.*

London, June 7, 1841.

Dear Bro. Adams,

I have just arrived in this place from Bedford, and hasten, with all possible speed, to redeem the promise I made you before I left this morning.

As you were advised and directed by the Conference in Bedford to re-publish an edition of a certain tract written by Benjamin Winchester, of America, in reply to the gross and impious falsehood published by our enemies, saying that the Book of Mormon was manufactured by Sidney Rigdon out of the writings of one Solomon Spaulding: this tale has been published in America, and circulated throughout that vast republic; but it has been met by the defenders of the cause of truth, and refuted to the shame, confusion, and disgrace of all those who were concerned in giving it publicity: and it is only necessary to give publicity to the documents in our possession to paralyze and blast for ever the influence and character of that falsehood in this country, which bears such a striking resemblance to that which was circulated about the Saviour, "that his disciples came by night and stole him away while we slept." In fact, the two are brothers. They were born of the same parents. The devil begat them; and very pious priests brought them forth.

At the time our enemies say that Mr. Rigdon was engaged in fabricating the Book of Mormon, I was a student under him. He was then a minister in the Christian Baptist Church in America, and I was calculating to engage in the same calling, being a member of the same church. I was intimately acquainted with him, and his family, for a num-



ber of years ; and a good part of that time I was a boarder in his family, particularly in 1829.

If Mr. Rigdon had been engaged in a work of that kind, I am certain that he would have, either directly or indirectly, given me a hint of it. But such an intimation he never gave me in any shape or manner.

I am confident that Mr. Rigdon never had access to the manuscript of Mr. Spaulding : but even allowing that he might (which my own thoughts will not allow for a moment) have seen the manuscript, he lacked the disposition to make the use of it which his enemies accuse him of ; for all people know, who know any thing about Mr. Rigdon, and are willing to confess the truth, that he would conscientiously stand as far from such a base forgery, "as Lot stood from Sodom in its evil day." Mr. Rigdon never writes a romance upon any subject ; but if he had been in possession of the same conscience-seared—heaven-daring hardihood that the very pious Mr. Spaulding was, he might possibly have reduced sacred and eternal things to a romance to get gain, as Mr. Spaulding did, his own friends being witnesses.

Forgery, deception, and romance formed no part of the principles which Mr. Rigdon taught me during the time that I was under his tuition ; and I must say, that I should not have been more surprised if they had accused the Lord Bishop of London of the same things which they charge against Mr. Rigdon.

While the said Mr. Hulbert was a member in our church, and an elder also, it fell to my lot to travel with him to preach the gospel ; and it was at my instance that a charge was preferred against him before the Council of the Church for an attempt at seduction and crime. He was expelled ; and from personal knowledge I am prepared to say, that Mr. Winchester and Mr. Rigdon have told the truth concerning him, and the character which he sustains.

In the spring of 1832, I preached in New Salem, Ohio ; the place where Rev. Mr. Spaulding resided at the time he wrote his romance, though he was not residing there at the time I preached there. I raised up a branch of the church in that place, and baptized many of Mr. Spaulding's old neighbours ; but they never intimated to me that there was any similarity between the Book of Mormon, and Mr. Spaulding's Romance : neither did I hear such an intimation from any quarter, until the immortal Hulbert, a long time after, in connection with some very pious ministers,